



# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Missionary Intelligence.

*From the Jewish Expositor.*

### MISSIONS AMONG THE JEWS.

*Arrival of the Rev. J. Nicolayson and Mr. S. Farman, at Malta, Nov. 3.*

The following extracts are from Mr. Nicolayson's letter:

"It is, I trust, with feelings of real, though inadequate gratitude, that I record the loving-kindness and tender mercy of our heavenly Father, which we have again experienced during the whole of our journeyings, both by land and by sea; so that we reached this on the 3d instant, in perfect health and safety.

"Our American friends are still here, and do not expect to return to Syria till the spring, though every thing seems to be settled peaceably at Constantinople.

"Mr. Abbott with his family had gone to Constantinople some time ago; and from a letter lately received from Mrs. Abbott, it appears probable that they will, ere long, return to Beyrout again. Still we cannot consider the concerns of that country as settled till we receive information to this effect from Mr. Abbott himself, according to promise.

"We have, therefore, thought it best not to lose any time in undertaking the tour to the Barbary coast, as directed by the Committee; and though scarcely settled here, I have already engaged a passage for myself and Mr. Farman, in a vessel which was to have sailed for Tripoli on the 7th instant, and on board of which we expect to be called to-morrow morning. Mr. Bird, who has lately gone over the greater part of the ground we propose to visit, has furnished us with much information which will facilitate our undertaking; and the supplies lately sent hither of the last edition of the Hebrew Bible, have furnished us with what I hope will facilitate our access to the Jews of those regions.

"From Tripoli we intend to proceed to Tunis, visiting as many of the interjacent towns as the mode of proceeding in that country permits; as we shall in some instances be obliged to go by sea, on account of the insecurity of land travelling.

"We expect to be back again in the month of February, as we shall have a long quarantine to perform here on our return.

"Some of our American friends, who have lately returned from a tour to the East, have brought very interesting information of what is going on among the Jews at Constantinople

and Smyrna, which I should have great pleasure in transmitting to you, had I not reason to believe that you will be in possession of it before this can reach you.

"I have been informed that Mr. Lewis has been at Corfu, (if I mistake not) on his way to Smyrna."

A postscript from Mrs. N. written on the 10th, mentions that Mr. Nicolayson and Mr. Farman had actually embarked for the coast of Africa, where they are now, we trust, delivering the Word of God and preaching the Gospel.

*From the same.*

*Berlin.*—Two members of the Committee of the Berlin Society for promoting Christianity among the Jews, during the course of the last summer undertook a journey through a part of Prussian Poland, in order to ascertain the real state of the Jews, with reference to Missionary exertions. They agree in stating their conviction, that a great work is going on among the Jews in the districts they visited.

*Breslau.*—Professor Schiebel gives a very gratifying account of the increase of Jewish proselytes in Silesia. Two Jewesses have lately been baptized. Three respectable Jewish-Christian families have for some time been in the habit of assembling regularly with a few other Christian families of their own rank, for reading the Scriptures. The Jews of Breslau and the neighborhood, who are very numerous, are chiefly of the "enlightened" class. This town is a most desirable missionary station, and a school might also be established, with every hope of success. The Rev. R. Smith resided there some time, but the exigences of the Mission at Warsaw rendered his removal necessary, and at present the Society has no missionary to supply his place.

*Dresden.*—There are at present eleven Jewish children in the Institution here. According to the present arrangement, they receive daily Christian instruction from Mr. Zahn, the director of a seminary for educating young men as schoolmasters.

*Rome.*—The number of Jews at Rome is about 3,000. Of these 1,488 are wretchedly poor, and dependant on the synagogue fund, or on the charity of the richer Jews. The proportion of extremely necessitous poor amongst the Jews, in every part of the world, is much larger than is generally believed.

*Africa.*—Mr. Bird, an American Missionary, has lately visited the coast of North Africa, well supplied with copies of the Scriptures of the

Old and New Testament. He has been at Tripoli and Tunis. The latter of these towns is said to contain not less than 30,000 Jews. In all probability, the Rev. J. Nicolayson, and Mr. Farman, Missionaries of our own Society, are there at present, as will appear by the communications from Malta.

### THE WALDENSES.

At a time when the British government is effecting so much for the civil and religious freedom of the subject, and of none more sensibly than of the Catholic, we cannot conceive that it should be beneath its dignity to claim of the ruling powers in Sardinia, the emancipation of the small and persecuted community of the Waldenses. It would indeed be an outward sign of the possession of that genuine spirit of Christianity, by which the millions of Ireland have sought to vindicate their right to spiritual and political freedom, were they to present themselves with the charter of emancipation in their hands, and call upon the Duke of Savoy to "do likewise." Let them behold the picture we shall now offer to them of the degraded state of their Protestant fellow-creatures in a Catholic land.

"It is not enough," says one of our correspondents, "that all access to office should be closed against them; every obstacle which can be devised is put in operation to render their social prosperity precarious and impossible. The medical profession is forbidden ground, and the afflictions of the invalid are doubly embittered by the pressure of that general indigence, which precludes their seeking medical aid from individuals residing at a distance, who cannot find their way to the couch of sickness, but across difficult and dangerous passes. The philanthropy of the Prussian government has at last succeeded in obtaining a license, that an hospital should be erected! but, alas! for want of means, that permission must remain a dead letter. Throughout Piedmont it is strictly prohibited to print religious, or even school books, for the use of the Waldenses; they are compelled to abstain from manual labor on Catholic feast days, and by this their means of subsistence are wofully curtailed; their whole manufactures are limited to a single establishment for weaving woollen cloth, and two tanneries, neither of which are of much value; they are lodged upon the bare ground, and live upon the scanty produce of grazing; and have so little wherewith to educate their offspring, that a school has been actually closed, because the congregation could not raise the paltry annual pittance of a *louis d'or*, (16 shillings,) allowed to the teacher!"—*London paper*.

### AMERICAN BIBLE SOCIETY.

This Society has no permanent funds, but expends all its receipts in circulating the Bible. It sells to auxiliary societies without a profit. Donations go to circulate the Scriptures gratuitously, or to make preparation for doing so. The Society's first House was built by subscriptions in New-York. The second was built with money borrowed, and rents to the printer for a sum equal to the interest of the

money which its erection costs. All is under the control of a Board of 36 well-known laymen of different denominations.—*Christ. Watch*.

### Miscellaneous Intelligence.

#### PAPAL CHURCH IN THE UNITED STATES.

The following extracts are from an article in the Quarterly Journal of the American Education Society, just received. It contains information concerning the state of Popery in the United States, which will be very acceptable to our readers, at this time, when their attention is so often and so properly called to the subject; and was prepared for that work by a gentleman of distinguished learning, on whose statements implicit reliance may be placed. Of the present designs and views of the Romish Church towards our country, the writer has drawn his information from a source that will not, we presume, be gainsaid, inasmuch as it is her own account of the matter—a French periodical for the year just closed, entitled "Annals of the Association for the propagation of the Faith." If there are any (and there are some) who have thought that the present cry of alarm is without cause, we would suggest to them, whether it is proof that there is none, because they have not seen it—and whether turning away with incredulity from the consideration of facts that are laid before us, is a safe way of averting danger. That confidence in the purity of our religion and the stability of its institutions which quiets many a good citizen to such alarms, is praiseworthy, and not to be deprecated; it is proof, at least, of the sincerity of *their* regard for them. It is not a proof of wisdom, however, to suppose that they are any the safer for our confidence; or that those who do not respect them, but despise them, will despise them any the less for our reverence. It has been said, that an institution, if it is good, will take care of itself. But no institution is so good, and nothing so pure—not even truth itself—that it need not be taken care of to be preserved, in this apostate and fallen world. The odds are sadly against it. We rejoice that a writer of ability, and of extensive means of information, has given a care to the subject. To those who have not seen any cause of alarm, his testimony is, that 'however strange it may seem to us, that our ears are saluted with reports of the extension of the Romish Church in this Protestant country—we must be prepared to contemplate the fact.'

'And why, some are ready to say, is this increase to be deprecated? Are we to charge on the modern professors of that faith the derelictions of their ancestors? Shall we hold the present Church of Rome responsible for the cruelties exercised against the Albigenses, six hundred years ago—and for the fires of Smithfield, the *dragonnades* of the Cevennois, the massacres of St. Bartholomew, and of 1641? Do we not find in that communion, men of humanity, of elegant literature, engaging manners, sound science, and fervent piety? These questions would have weight, did we recognise in the acts of the Court of Rome any compunction for her past violences; did she express her abhorrence of the principle, 'that no faith is to be kept with heretics,' and abjure the dogmas of Jesuitic morality. But until this is done, she must be held responsible to the world—as indeed she will be to God, when he maketh inquisition for blood.



The refinement of modern manners, the withholding of objectionable articles of faith, in soothing conversations maintained with inquirers, the specious glosses put on expressions startling to the lover of Scriptural simplicity—all these might seem to say, Rome has changed, and is far different from that power which Luther and Luingle, Melancthon, Calvin and Bucer, and the host of Reformers combated. But the high tone of her present publications claims an unchanged and unchangeable character for her faith and her practice.

It is not, therefore, to be wondered at, that this whole subject is awakening investigation. Indeed the wonder is, rather, that curiosity has slept so long—and that watchmen themselves have slumbered. Specially is it to be regretted, that that important part of our territory, concerning which we are accustomed to hear that it will speedily, by its abundant population, give law to our Union, has been left open so long to the enterprises of Rome; and has obtained from the elder portions of our population so scanty means of resistance to a persevering and specious hierarchy.

As the subject, in all probability, is comparatively new to very many of our readers, it will be necessary to take previously a cursory view of what had been done antecedently to this period, in reference to the Romish Church in the United States.

#### *Early progress of Popery in the United States.*

We learn that a Jesuit priest accompanied the emigrants to Maryland, in 1632, and from that date till the period of the revolution, the American Catholics in Maryland and Virginia were constantly served by Jesuit missionaries, successively sent from England.

The Rev. Dr. John Carroll having been elected the first Bishop, by the clergy, through a special indulgence granted them by the Pope, Pius VI. a see was constituted, and the Bishop elect consecrated in England, Aug. 15, 1790. He had been chosen by twenty-four out of twenty-six priests, assembled for the purpose.

At length, in 1810, the increase of the Romish Communion had become so great in the United States, it was judged best at Rome to erect the Episcopate of Baltimore 'into a Metropolitan or Archiepiscopal See, and to establish four new suffragan dioceses: namely—Boston, New York, Philadelphia, and Bardstown in Kentucky.' This was accordingly carried into effect 'with great pomp and solemnity.'

Previous to this period, New Orleans had been erected into a bishopric, and in 1820 those of Richmond and Charleston were added. All these are intitled from the places where they are constituted, as in countries connected with the Romish government, or as is done in Episcopal England—there being no occasion, such is American liberality or indifference, for the ecclesiastical figurent, in *partibus infidelium*. Singular, therefore, as is the sound, Boston, the capital of the puritans, is designated as an episcopate subject to Rome. At her court, doubtless, this has been regarded as no small triumph, and on this side the water appears no trifling anomaly.

To the above episcopal sees that of Ohio has been subsequently added, and is denominated from Cincinnati, the principal town, where the bishop's cathedral was consecrated, Dec. 17, 1826. Mobile has likewise been created an episcopate by Pius VIII., the present Pope.

#### *Resuscitation of the order of Jesuits.*

To no body of men whatever has the See of Rome been more deeply indebted than to this, for active, persevering and devoted service. Of their former history, their flexible principles, the abilities and accomplishments of their most distinguished members—the extent of their missions, their estimation in courts, and influence in the cabinets of princes—little need be said. It is a subject of general notoriety and familiar to all who read. Equally known is the hatred this celebrated society excited even in kingdoms, like France, Spain and Portugal, devoted, and the latter too almost blindly, to the interest of the See of Rome. This odium demanded at length the suppression of the order, which it was the glory of Ganganelli (in the eyes of Protestants, at least, as well as of the petitioners) ultimately to effect in 1776. Rumor said it cost his life.

From the time of Clement XIV. the Society, which had been so powerful and so richly endowed, lay dormant for near forty years—at least so far as regarded its public appearance with its own name. \* \* \* \*

It is not in our power to trace the members of this Society during its suppression. The name of Jesuit was, suffice it to say, but synonymous with all of ambition, craft, and treachery, duplicity and talent, to be conceived by the human mind. A history of the order was printed in France, and its delinquencies detailed in an elaborate manner. Of this work we have seen five, closely printed, thick quarto volumes, and it was then incomplete. The caustic pen of Pascal had long before withered its laurels, and it seemed doomed to irremediable death. But Pius VII. ventured to resuscitate it; and by his bull of Aug. 7, 1814, brought it again into existence in all the States acknowledging spiritual subjection to Rome. Let then the Court of Rome bear the responsibility of its daring! Necessary indeed to its service may be the devotion of such a band—but how perilous the determination to employ it!

#### *College de propaganda fide.*

A word or two must also be said in regard to the College de propaganda fide. We confess we are not informed of its present state. But it is not long since its funds appeared to be wholly exhausted. However, Spain contributed, as the public papers announced, an amount of 60,000 crowns, in the depth of her national poverty, not long ago; and Austria, at least, is able to furnish abundantly the cost of new and extended missions: and not only able, but, it is stated on good authority, actually engaged in doing it for the 'Mission to the United States.' Private intelligence also from Italy assures us, that, in the upper circles, the enterprise of reducing our western States to spiritual subservency and subjection under the See of Rome, or, in other words, to convert them to the Faith, is the subject of most frequent and interesting conversation.

In circumstances like these, we advert to the articles of information contained in those numbers of the 'Annals' before alluded to, occupying about 240 pages. They are introduced by the following editorial remarks:

'In the first and second number of these An-

nals we inserted two articles respecting Kentucky. We then stated the condition of the catholic religion in this vast mission. Since that time, the good which had been commenced has been confirmed, and truth has obtained new triumphs over error. Daily conversions, altho' not of a splendid character, are crowning the labors and animating the zeal of the venerable bishop of Bardstown, and his indefatigable helpers. The Jubilee was preached in succession and with effect throughout all the parishes of the diocese. Infidels and the protestants of all denominations, who inhabit this country, were neither alarmed nor stirred up to opposition, as has often been the case elsewhere, at the sight of a few poor priests announcing to sinners the mercies of the Most High, or dazzling the eyes of heretics with the torch of the true faith.

'Beside the bishop and his co-adjutor, Monseigneur David, there are in all the diocese of Bardstown but twenty-one missionaries. This diocese is formed of the States of Kentucky, Tennessee, Indiana and Illinois, the whole population of which amounts to 1,397,450 souls, comprising 207,930 slaves. This population, in which are found not more than 30,000 Catholics, is spread over a surface a hundred leagues wide and two hundred and forty in length. The diocese possesses a Dominican convent, two nunneries, and thirty churches, of which eleven are built of brick, and nineteen of wood. The convent of the Dominicans is at St. Rose, near Springfield in Kentucky. It was founded in 1806, by M. Edw. Fenwick, the present bishop of Cincinnati, and has thus far furnished twelve priests. Some years since, Mgr. Flaget instituted a community of *Missionary Friars*. They are intended for the office of catechists, schoolmasters, sacristars, etc. Their vow is for three years, and they engage in manual labor, gardening and agriculture.

'The nuns devote themselves to the education of young persons of their own sex. The *Sisters of Charity*, seventy in number, were established by Mgr. David. Their chief town is at Nazareth, one league from Bardstown. By the increase of pupils, they have been necessitated to build a boarding-house, that will contain a hundred and fifty. Nuns, of the Dominican order, were established six or seven years ago, to the number of fifteen, in the neighborhood of Springfield. They have but about thirty pupils, not being able to accommodate more. The *Sisters of the Cross*, or of *Loretto*, founded by the venerable M. Nerinckx, amounting already to one hundred and thirty-five. Their principal establishment is at Loretto, near Bardstown, and they have six other secondary houses, for country schools.

'Most of the churches of the diocese of Bardstown are very destitute of linen and ornaments; many, in fact, are in want of the objects most necessary for the celebration of sacred rites. The Abbe Marial, whom Mgr. Flaget had sent to Europe in 1826, having shown the King of France the poverty of the Mission of Kentucky, His Majesty and Monseigneur, the Dauphin, condescended to present him the altar furniture for the cathedral of Bardstown; the tabernacle, cross, and six chandeliers are of bronze, gilt, and of excellent workmanship. M. Mar-

tial had previously received of the King of Naples six paintings, of the Sovereign Pontiff four paintings and the sacred vessels, of the Queen of Sardinia an *ostensoir*, inlaid with vermillion, and of His Highness the Duke of Modena an episcopal ring for Mgr. Flaget. And when, adds the editor, 'the letters are read, which are now published, it will appear that these testimonials of esteem, given by the above mentioned sovereigns to the venerable prelate and his missionaries, are well merited.'

Of the three letters from the Bishop of Bardstown, which are then given, the first, directed to a friend who had been in America, is dated in February, 1825, and states:

'The second wing of Bardstown college is nearly finished. It has cost more than 7,000 dollars, and the whole is, unhappily, not yet paid. Our Legislature has just incorporated the college. The Bishops of Bardstown are constituted perpetually its moderators or rectors. I might have dictated conditions, which I could not have made more advantageous or honorable; and what is still more flattering is, that these privileges were granted almost without any discussion, and with unanimity in both houses.'

After some further detail of plans, and prospects, and labors, and urging his friend to 'knock at every door, and try to obtain the aid necessary to meet his accumulated expenses,' the bishop says:

'There are fourteen or fifteen scholars in the little seminary, and new ones present themselves almost every week. The spiritual call spreads, and offers a consoling prospect for time to come. Strangers who hear of our success wonder at it; but we who behold it, and who know the immense disproportion between our local resources and what is actually wanting, speak of it like men in a delirium, who follow the inspiration that conducts them, much more than the dim light of their own reason. This serves to guard us against the temptations of vanity, and inspires us with courage to struggle against the innumerable difficulties which surround our steps. Pray much, my dear friend,' he continues, 'and urge others to pray, that we may be humble and grateful; then all will go well.'

Happy, we may add, happy would it have been for the Church of Rome and the world, had the excellent spirit of this last expression breathed ever in her councils and in the members of her communion!

[To be continued.]

From the Christian Watchman.

#### ROMAN CATHOLIC INFALLIBILITY.

On opening the Catechism "published" in Boston, A. D. 1828, "with the approbation of the Rt. Rev. Bishop Fenwick," the first thing which meets the eye is the following *truly Catholic* assumption.

"Whosoever will be saved, before all things, it is necessary that he hold the Catholic Faith.—Which faith, except one do keep entire, and inviolate, without doubt, he shall *perish everlastingly*."



Have not our American citizens been too long ignorant of so important a fact as is here alleged, and is it not time that we aid our Roman Catholic friends in diffusing a knowledge of their *essential* faith? By so doing, we may possibly hasten the day, when some of our perishing Protestants may be saved by the purifying fires of the Inquisition! O what a happy invention it was in the Roman Catholic Church to save the souls of heretics by the destruction of their bodies!

Some of your readers may have been deluded into the belief that the Roman Catholic Church in America is different from itself in Europe; and this delusion ought to be removed from every mind which has reason to contemplate with parental interest the fortunes of posterity.

No one can fail of seeing in the arrogant assumption of the Bishop of the diocese of Boston, the same dogmatizing spirit which has always characterized the Roman Catholic Church, and lighted the flames which have consumed thousands and thousands in Italy, Spain, Portugal, Switzerland, Germany, France, England, and wherever the Roman Catholic Church was in power. If Protestants have ever persecuted those who differed from them in faith, they were educated to such wickedness by the Roman Catholic Church. She first taught the right of so doing, and set the example; and, if her teaching and example were correct (for she claims to be infallible) then Protestants have done well in following up her instructions and example in this particular.

But the world is now, more than ever before, under the power of Protestants, and where do they kindle their fires or frame their instruments for torture? Roman Catholics may enjoy the same liberty of conscience as others. With us, they preach and employ the press as freely as Protestants, and no one objects to such practice. We rejoice it is so. But we may assert, at least, *equal* freedom of speech. No; we are charged with "*illiberality*," if we presume to express our views of what we esteem wrong in the Roman Catholic faith. This is no marvel, however, since the Catholic assumption is such as is seen in the extract from the Bishop's Catechism given at the introduction of this piece. Where is the Bishop's liberality towards them who differ from him in faith? "*Which faith,*" says his book, "*except every one do keep ENTIRE, and INVIOLETE, without doubt, he shall perish everlastingly.*" This must be esteemed very liberal and very decorous language in the mouth of a Roman Catholic Bishop in the midst of Protestants. And what, indeed, is this *essential* faith of Roman Catholics, which we, "*every man,*" must hold, and keep entire, and inviolate, or perish everlastingly?"

The first article, and that without which all others are of no avail, a writer in the Watchman of January 22, has shown, in the words of Roman Catholics themselves, to be, that the Bible is not the Rule of Faith, but the Roman Catholic Church is that Rule.

Moreover, as I may show hereafter, we must believe in her doctrines of "*transubstantiation*," and "*mass*," and "*purgatory*," and "*prayers for the souls in purgatory*," and "*absolution by the Priests*," and "*indulgences*," and "*penance*,"

and a hundred such like superstitions, which are contained in the Bishop's same Catechism, and all these things we must "*hold, and keep entire, and inviolate, or perish everlastingly.*" Who, among us, is prepared to swallow down such drugs as these from the Roman Catholic laboratory, as though the salvation of the soul depended on belief in such mockery of all religion? Let those who prefer such things to the simple, and pure, and holy doctrines and worship, taught in the Bible, receive them.

I would cherish, and would have others cherish, the kindest feelings towards Roman Catholics; and every one, who sees them in their delusions, must pity them, and pray that they may come to the knowledge of the truth as it is in Christ. Probably many of the Roman Catholics in Boston are incapable of reading the Bible intelligibly, and others, we have good reason to believe, do not read a chapter in the Bible annually. They will not, if they can, read a Bible which is printed by Protestants, and the cheapest Roman Catholic Bible, I am credibly informed, is no less than *five dollars* a copy.

If we consider, therefore, that most of the Roman Catholics, in the United States, are grossly illiterate and very poor, and that every one is bound to pay into the hands of the Priests, at least *one tenth* of all his income, and that it is a cunning artifice of the Priests to discourage the general reading of the Bible, we cannot but lament the unhappy condition of the great majority of the Roman Catholics among us. These facts ought to excite a generous sympathy for them, and call forth the efforts of the benevolent in teaching them to read and understand the word of God.

EXPOSITOR.

#### PRESIDENT HUMPHREY

##### ON THE MODE OF AIDING INDIGENT YOUNG MEN FOR THE MINISTRY.

[We recommend the perusal of the following article with great confidence to our readers. If any man is qualified to judge by experience and extensive observation, on this subject, it is Dr. Humphrey. In addition to the practical wisdom, which his situation, at the head of a flourishing Institution, has enabled him to collect, he can speak, with peculiar sympathy, to the young men who are preparing, by their own exertions, for public usefulness. He can with truth adopt the sentiment, *Haud ignarus mali miseris succurere disco.*]—*Journal Am. Education Soc.*

This is indisputably a subject of more than ordinary importance; and in its practical bearings upon the interests of the church, is becoming more and more important every day. It must be obvious at a glance, that in taking a poor young man from the plow, or the shop, and putting him upon a course of study for seven, or ten years, under the patronage of a charitable society, much care is requisite to preserve a just balance of character. A mere glance at the subject, however, is not sufficient: for I am fully convinced, that our first thoughts and experiments, will not, in general, be found the best.

To a benevolent mind, it is exceedingly delightful and animating, to think of taking hundreds and even thousands of pious young men from their lowly occupations, and gratuitously educating them for the gospel ministry. To

see any of them, after they commence study, struggling, however successfully, with the adversities of their condition, is painful;—especially when we consider the ample ability of the church to support them, and the sacredness of the work to which they are dedicated. And certainly there is danger, that some may be left to sink under discouragements, and ultimately to abandon the great object on which their hearts are set, for want of that pecuniary aid which might easily be afforded. But in framing a great system of charitable education, and directing all its movements, it is far more difficult than many are apt to imagine, to preserve a healthful equilibrium between the amount of assistance and of personal effort. To do just enough, and no more than enough, for each beneficiary, is the great desideratum.

If all the poor and pious young men whom we wish to educate for the ministry, were perfectly holy, and if a vigorous and independent character had already been formed, when the implements of manual labor are exchanged for Virgil and Cicero, too much aid could scarcely be proffered; because no more would be accepted than is really necessary, and every dollar would be laid out to the best advantage. We must, however, take the objects of our bounty as we find them; and we shall always find them imperfect. Though piety and poverty are oftener associated, than piety and affluence, still pious indigent young men possess their share of human infirmities. These infirmities require discipline rather than aliment, and the grand difficulty is, so to graduate the amount of assistance, as to bring into the ministry from the lower classes of society, the greatest aggregate of sound piety, practical good sense, real ability, strength of character, and well directed christian enterprise.

It is but a few years since the first Education society was formed in this country. Before that time, if a young man destitute of property, could, by dint of industry and perseverance, obtain an education, it was well. If not, however ardently he might desire to preach the gospel, either at home or in a foreign land, he must rest satisfied, if he could, with having cherished such a desire. *That* time is happily past. It is now agreed on all hands, and by almost all denominations of christians, that the demand for well educated ministers cannot be supplied in the ordinary way; and that it is the duty of the church to bring forward and aid such of her pious indigent sons, as have promising talents, and as wish to be employed in the Lord's vineyard. Now this may be done, either by releasing beneficiaries entirely from efforts to sustain themselves, by paying all their bills for them, or by assisting them in part, where their own earnings and efforts fail. To the natural influence of these two systems upon the character of this class of ministers, let me now invite the attention of your readers.

It is in the power of this great christian community to take every indigent pious youth of adequate talents, and carry him on from his first Latin recitation to his last preparatory theological exercise, without subjecting him to a moment's anxiety about the means of support: and if this is the best way, it clearly ought to

be done. The only question is, whether a system of entire gratuitous support, is best calculated to form the character and develop the mental resources of our young Elishas, and to ensure the greatest amount of self-denying and useful labor in the ministry. When you take up a young man and give him an education, your object is not answered by merely bringing forward another preacher. You wish him to have the advantage of all that discipline, whatever it may be, which is necessary to form a decided character, and to qualify him for the most extensive usefulness. In order to make a full and fair experiment then, seek out a youth of undoubted piety and good native talents, who is from fifteen, to eighteen years of age and offer to defray all the expenses of his education, provided he will devote himself to study, with special reference to the ministry. This being the very object upon which his heart has for sometime secretly, but almost hopelessly rested, how does his eye kindle at your generous proposal. With gratitude which his emotions forbid him to articulate, he accepts your offer, and resigns himself implicitly to your direction. Instead of relying upon his own earnings and mental resources for making his way in the world, he now dismisses all care for food and raiment, and betakes himself to study. If his constitution can stand the shock of so great and so sudden a change from active and laborious habits to a sedentary life, (which is quite improbable,) he applies his mind to books with diligence and success, and in two years, or a little less, is prepared to enter college. But while by the aid of liberal and stated appropriations, he has been acquiring Greek and Latin, he has lost what little strength of character he had gained in his former condition. He begins to shrink from efforts and hardships, which he would once have rather courted than shunned; and is far less qualified at eighteen, than he was at sixteen, to sustain himself by his own exertions, or to engage in any difficult enterprise.

He enters college with his great object steadily in view, and at the end of four years more, finds himself prepared to commence his theological studies. And what, by this time, has become of all the industrious habits of his early youth? What independence of thinking and acting has he acquired? What strength of character has he gained? How much better is he prepared to go out and struggle with the adversities of life? So far from having gained any thing in these respects, he has been a loser every month, from his freshman to his senior year. The mere passive recipient of quarterly grants, he now receives his stipend as a thing of course, and almost forgets that it is the fruit of other men's industry and frugality. Having thus spent six years under the eye of his patrons, and having been entirely dependent on them for every dollar that he has expended, it is strange indeed, if he has not contracted a servility of feeling and action, extremely hostile to great plans and successful execution.

From college, you hand your beneficiary over, a good scholar, perhaps, and an amiable young man to the theological seminary. There



he spends three years more, making nine in the whole, since you took him from beneath his father's humble roof; and now, at last, your great object is accomplished. Having been a diligent student and having sustained an unblemished christian character through all the stages of his education, he comes out a candidate for the ministry. And in many respects he is well qualified for the sacred office. His mind is enriched with various knowledge, he has a devoted heart and is a good preacher. But in some almost essential qualifications, he is, and must be, extremely deficient. He has too long leaned upon others to have a firm and elastic step of his own. The warring elements in the midst of which he used to sport in his boyhood, would now sweep him away in the beginning of their strife. In vain do you look for those bold outlines of general character, which had begun to appear when you released him from his manual toils, but which the easy dependance of so many years has entirely effaced.

You intended him, perhaps, for a missionary to the heathen; and his desires and yearnings all along, have corresponded with your wishes. But by helping him too much, you have disqualified him for the work, and thus defeated your own object. You have taken care that no storm should beat upon him—that no obstacle should be left in his path—that no great effort to sustain himself should be demanded. His habits are all of the passive kind. And how with such training, can he take his life in his hand, and go to savage lands, and encounter ignorance and stupidity and hate, and meet all the exposures and privations and discouragements of the missionary service? As well, almost, might you expect the delicate house-plant to endure the vertical fires of an African sun—or the tropical evergreen to flourish under the open sky of an Arctic winter.

Perhaps when you first took up your beneficiary, the spiritual wants of our own new settlements pressed heavily upon your boding hearts, and you intended him for one of the pioneers of the "sacramental host of God's elect," in those vast regions of moral death. Perhaps, too, it was "his heart's desire and prayer to God," when he began to study, that he might enjoy the privilege of laboring for his Master there. But now he hesitates. Those regions are a great way off. Others, he hopes, will be willing to go, but how can he endure the hardships of such a service. Thus he lingers, and how can you blame him? If you intended him for a soldier, why did you not educate him accordingly? Would you accustom your son to sleep on the softest couch, for the nine years immediately preceding his enlistment for life? Nothing could be more preposterous. And yet, you now call upon the young man whom you have so liberally patronized as to unfit him for the hardships of the service, to redeem his pledge, by entering the great western valley.

If he is a man of the right spirit, (which I all along suppose to be the case,) it may be, that urged by his conscience, and influenced by your wishes he will go. But what share of resolution can he be expected to carry along with

him, when transferred from your books, to the meagre and precarious subscription list of a few scattered families in the wilderness? How much more difficult will he find it to sustain himself and how much less good will he be likely to do, than if he had been obliged from the first, to depend in a great measure upon his own exertions. How much better had it been for him, and for the cause of religion, to have put him upon the cheap and plain fare of his own earning, at least for a part of the time, than to have placed him in the best boarding houses.

Or, if your beneficiary settles down in some small and feeble parish near home, how is he to make himself and his family comfortable upon a scanty salary, when he has been so many years unlearning all those lessons of economy, which necessity taught him before he began to study? How much less strength of character will he possess, and how much feebler will be the impulse of all his movements, than if he had been required to struggle with serious difficulties in the progress of his education?

That there may be exceptions to the natural tendency of such a system of charitable education, as is contemplated, in the preceding outline, I readily admit. But the natural tendency of the system can neither be denied nor changed. What happens in one case, will happen in another—will happen in the great majority of cases, where young men are taken from the vale of poverty and carried gratuitously through their whole classical and theological course. Consequently were this system to prevail, it would, in my opinion, be exceedingly detrimental to the cause of religion in our country. Out of every hundred beneficiaries thus brought into the ministry, ninety, at least, would be essentially injured by the compressing and neutralizing influence of too much assistance. And this, at a time, when the church is beginning to look chiefly to the beneficiary list for pastors and missionaries, is a very serious matter. The change, indeed, in the general character of the ministry would be gradual, and perhaps imperceptible. But in estimating the tendency of any great system, we ought to look to its more remote, as well as to its immediate results.

*(To be concluded.)*

#### HINTS FOR UNIVERSALISTS.

One class of Universalists are ready to acknowledge that the bible contains denunciations of wrath against the workers of iniquity; but they insist upon it, that these denunciations will never be executed, and that they are placed in the bible, only as a wholesome restraint against the commission of sin. Well, suppose they are right. It follows, then, that they have been too wise for the divine counsels. They have found out the secret; and now, by publishing it, they will eventually defeat the benevolent purpose of God. Let it only be known that God does not intend to execute one of his threatenings; then all their efficacy will be destroyed.

Another class of Universalists will tell us, that all punishment, whether in this world or in the world to come, is disciplinary, intended, for the good of the offender, who will thus ul-

timately be restored to divine favor. The bible furnishes us with a strong example, which is directly to the point. The devil, it seems, is to be chained a thousand years in the bottomless pit. At the end of that period he is to be released, when he will come forth with increased rage. How long, at this rate, will it take him to fit for heaven? Your's, &c. Q.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 6, 1830.

#### CIRCULAR LETTER.

Among the several meetings which have been held in behalf of the rights of our Indians the one at Boston is calculated to command much respect, both from the respectability of the citizens who volunteered their voices and influence on the occasion, and the good sense and force of the protest which they in their memorial have presented to Congress. The Committee appointed at the public meeting in January, to draw up a memorial and hold a correspondence with philanthropic citizens in other places, has issued the following Circular Letter; for the purpose of interesting, if possible,—not the feelings only, (—of faith without works, there is already an abundance,) but the immediate and concerted exertions of good men. It is couched particularly for the citizens of Massachusetts; but it enjoins a duty so urgent on all conscientious men, made out too with so much truth, that we readily comply with a request to aid in its circulation. Five of the signers of this Circular are distinguished counsellors at law, respected for their talents and integrity, and may be presumed to have weighed the opinions they have expressed; the rest are widely known to the public for their worth.

Will not those who for want of leisure or other causes have neglected to examine the subject, and are therefore still unsatisfied as to the course of duty, trust to the judgment of those whose professions and stations fit them best to judge impartially, such, in every instance where a public expression of sentiment has been called forth, has been the character of those who have advocated an interposition in behalf of the rights of the Cherokee Indians. The public meetings held in our principle cities lately for memorializing Congress have been supported uniformly by men of the first talents and highest worth. This is not to be looked upon as some new accession of respectability and strength to the cause, either. Our great and good men, who live now by the memory of their deeds only, have been *all* and *uniformly* the advocates of kind treatment towards the Indians; and they have left in their practice and recorded opinions a loud protest to the wicked, cruel, mean policy now exercised towards them. Let us protect them for their weakness and ignorance say they; treat them kindly for the cruel injuries by which we have alienated them; and do them reparation if we can, hereafter, by a humane and righteous public policy. Above all stay, if possible, the causes which are silently and mysteriously wasting them away before the face of civilization. Make them

secure by your treaties;—fasten them to the soil by means of stipends and privileges;—conciliate them to civilized life by giving them a taste of its comforts;—let public faith, public bounty—any thing be pledged to save them from inevitable extinction and ourselves from everlasting reproach. Such until the present day has been the unvarying sentiment of the best of our countrymen—else the great and good, from Washington and William Penn downwards, have been to a man deceiving us with idle words.

Whence the present hesitation then? The hopes of these philanthropists have been realized to a degree that has astonished the most sanguine; (with regard, that is, to the tribe to whose succour we are at present called; and may be with the rest if they are not molested.) Should the result weaken or strengthen our reliance in the wisdom of this policy and those who recommended it? And does it leave it still a doubtful question of duty whether we should interpose in a system that proposes to break it up? The startling facts relating to the prosperity of the Cherokees, are, we are aware, denied, as they should be, by those who advocate their removal;—denied, that is, by asserting that others are wretched. But denial if it were direct is not proof. The witnesses thro' whom the testimony comes are good men and their testimony remains unimpeached.

Those of our readers who have identified the cause of the Cherokees, as we have, with the cause of humanity and right, and believe as we do that interposition in their behalf has become a christian duty, need not be told that this interposition ought to be immediate and prompt. We direct their attention to the Circular on this point. Whether our memorials are openly regarded or disregarded, we need not enquire; there are none as yet in our country who have reached that hardihood in power that they can *secretly* disregard the scrutiny of the just and humane. We may be assured that it will tell in the deliberations that may soon be expected on this subject—not however unless we act. At all events we can discharge our duty, and confide the result with Him who is legislator over all, and in whose hand is the balance of all issues.

"When we look into the pages of history, (says a writer in the American Monthly Magazine,) and see what, in multiplied cases, has been the inevitable fate of questions of this nature, how justice and benevolence have been sacrificed before the altar of ambitious power, and when we look upon some demonstrations of feeling on this subject already exhibited, we are led almost to despair for the result. The only redeeming feature is the spirit of Christianity among us, and the depth and strength of moral and religious feeling in the hearts of many, who honor the profession of Christianity, by their active and ceaseless benevolence. It is a spirit which *would* make its voice heard and its power felt, could it once be roused into action. But of what use can it be, if its energies are consumed in idle, unavailing sympathy. It is a spurious religion, which rusts in inactivity. Let the Christian public rise up quickly, and act with in-



tensity on this subject, or all action will be utterly in vain.

"Though the prospect be perilous, we will not relinquish all hope, while we remember, that there is an overruling Providence in the affairs of mortals. Be still, and know that I am God. I will be exalted among the heathen; I will be exalted in the earth."

#### CIRCULAR.

Fellow Citizens,—At a very respectable meeting of gentlemen from all parts of the Commonwealth, convened by public notice in the Hall of the House of Representatives of the State House in Boston, on the 21st ult., the undersigned were appointed a Committee of Correspondence; and it was made one part of their duty to address a Circular Letter, on the present relations between the United States and the Indians, to their fellow citizens in all parts of the Commonwealth.

When the foregoing Memorial was adopted, which was on the 8th inst. at a very respectable meeting, of which public notice had also been given, the same duty was again assigned to the Committee; and in both instances, the assignment was made without a dissenting voice.

The Committee are impelled, therefore, by the instructions of the meeting, as well as by their own feelings, to address a few words to the friends of humanity and justice, in every part of the Commonwealth, on this exceedingly important subject.

The question now depending, as it is understood by multitudes of candid and intelligent men, in nearly all parts of the United States, is no less than this: *Shall the people of the United States faithfully observe the solemn treaties, which they have made with the Cherokee and other Indian nations, according to the true intent and meaning of those engagements, and the understanding of the parties?*

You will exclaim at once, *It is impossible that there should be any doubt how this question must be answered.* We would gladly think so too; but when we call to mind, that some politicians gravely declare Indian communities *not to be nations*, and treaties with Indians *not to be binding*; and that other politicians insist on *expediency*, as the only proper rule of public morality, so far as Indians are concerned; when we find some writers and speakers refuse to look at public engagements with the Indians, but plead the right of releasing themselves from these engagements, on the ground that Indians are poor, and weak, and degraded, and rapidly tending to extinction; when we observe, that the most authentic facts, respecting the present improved condition of the Cherokees and Choctaws, are utterly disregarded, by nearly all those, who urge their removal; and that the imagined interest of several States is constantly and powerfully at work to devise the means of acquiring the lands of the Indians; and when we advert to the fact, that the President of the United States, and the Secretary of War, have repeatedly declared to the Cherokees, Creeks, and Choctaws, that these tribes cannot be protected against the laws of Georgia, Alabama, and Mississippi, although it is perfectly obvious, from the treaties themselves, and the construction which has been given them, ever since the year 1735, that one principle object of all the treaties was the protection of the Indians from all intrusion of whites, either for purposes of settlement, or jurisdiction; When we see all these things, and remember that, in the language of Mr. Wilberforce, "Self-interest is an overmatch for benevolence," we cannot but feel greatly concerned, lest the character of our country should receive a deep and lasting wound, and the Cherokees and other tribes should experience great injustice.

There has never been an occasion, since the Declaration of Independence, on which it more became the People of the United States to speak their minds, than on the present. Every citizen, who is capable of feeling any thing, must feel deeply for the honor of his country; every citizen ought, therefore, to become sufficiently acquainted with the merits of this question, to express his opinion upon it.

Yet there is danger that the voice of the public will not be raised to such a note of earnestness and remonstrance, as to arrest the present course of events. Certainly no one should presume that this will be done, unless men of character and intelligence in every part of our country, will spend some time and take some pains,

to direct the attention of their fellow citizens to this subject.

But if the people generally should manifest a deep interest in the pending controversy, and should insist on the most scrupulous regard to good faith, and to a kind, humane, and generous, as well as just course of conduct with the Indians, it is plain that results highly beneficial may be expected.

The national conscience should be kept awake and alive to all public measures, which are to have a bearing on the reputation of the country, or in the estimation in which the cardinal virtues of truth and justice are held. In regard to no subject whatever would a general apathy be so dangerous in its consequences, and so discreditable to the people.

In accordance with the views of the meeting which we represent, permit us to suggest, that meetings should be called in the various towns of the Commonwealth, where they have not already been held, at which meetings the *Rights of the Indians* should be considered, the preceding Memorial read, and measures taken to express the opinions and feelings of the people, in a memorial to Congress, from inhabitants of each town.

It is desirable that this should be done without delay, as Congress will probably act upon the subject at the present session; and within a few weeks public-spirited efforts in behalf of the Indians may be too late.

In the preparation of Memorials it is not necessary that generally speaking, documents of this kind should be long. In New-York, Philadelphia, Hartford, and other places, Memorials have been written, which contain regular and elaborate discussions. Reference may be made to any of them or to the one printed on the preceding pages, by petitioners in other places.

A short form, will answer every purpose, in towns where gentlemen cannot be found having sufficient leisure to go into a full and particular examination of the subject. But where such gentlemen can be found, we think that real advantage may be derived from elaborate Memorials, written without reference to each other.

In many towns, it may not be convenient, or practicable, to have a public meeting. We would recommend, in such cases, that some one, two or three gentlemen would prepare a Memorial, sign it themselves, offer it for signature to their fellow citizens, and speedily forward it to the members of Congress of the district in which the petitioners live, with a request that he will present it to the House of Representatives. It may be well, also, that a certified copy of the Memorial, and the signatures, should be forwarded to one of the Senators of this Commonwealth, that it may be presented to the Senate.

It is proper, and according to usage, that the Memorials adopted at public meetings, should be forwarded to Congress, authenticated by the signatures of the Chairman and Secretaries; but this should by no means supersede the forwarding of Memorials from the same towns, containing the signatures of the citizens generally, in their individual capacity.

Permit us to urge the consideration, that it peculiarly becomes a free and intelligent people to express their minds on questions of public justice, and national morality. Such questions should never be confounded with party politics, nor with personal predilections or antipathies.

We are, fellow citizens, with sentiments of sincere respect.

Your obedient servants,

William B. Calhoun, Leverett Saitonstall, Rufus Choate, Samuel Hoar, Samuel M. Worcester, Charles G. Loring, Edward Reynolds, Jeremiah Evarts.

Boston, February 22, 1830.

[We perceive, by papers received since the foregoing was in type, that the Committee on Indian affairs has made report in Senate, accompanied by a bill. 'The report supports the views of the Executive regarding the Indians, and sustains the course adopted towards them by the States of Georgia, and Alabama. The bill makes provision for an exchange of lands with the Indians residing in any of the States, and for their removal beyond the Mississippi.' This was to have been expected from the character of the Committee—the Ex-Gov-

ernor of Georgia, *Troup*, himself being one of them. Those therefore who purpose to aid them, have a plain case before them.

In the Senate on the succeeding day, Mr. *Frelinghuysen*, presented a memorial from the ladies of *Burlington, N. J.* 'remonstrating against the removal of the Indians beyond the waters of the Mississippi, and praying for their protection, in their rights and property.']

*For the Religious Intelligencer.*

REVIVAL OF RELIGION AT BOZRAHVILLE.

We always feel grateful for such communications as the following, knowing from many assurances, that they have been made instrumental in producing and promoting a revival of religion in the hearts of those who read them. They are, verily, "Glad tidings of great joy" to the pious soul, and nothing is read with more interest than such narratives, and we hope some friend of revivals will send us an account of the gracious work at *Norwich*.

BOZRAHVILLE, FEB. 19, 1830.

This place has been favored above many, which have enjoyed equal, and perhaps greater privileges. During the last ten years, it has been visited with four happy seasons of revival—in which, the heart of the christian has been made to sing for joy; the blind to see; the deaf to hear, and the dumb to speak the praises of *Immanuel*.

Toward the close of August last, there were some hopeful appearances of better times. One or two persons appeared solemn and deeply impressed. But soon the cloud, "which at first appeared no larger than a man's hand," began to extend itself; the dews of divine grace were copiously distilled upon the people; many souls were in great distress, and to human appearance, the Lord was about to do a great work. Many who had been waiting and praying for the "consolation of Israel," "heard the sound of a going, in the tops of the mulberry trees, and began to bestir themselves."

There had previously been some attention in a neighboring parish; the cloud seemed to approach us from that quarter, and, for a few days, the spirit was poured out in a remarkable manner. "Many were pricked in their hearts;" the stupid were aroused; wanderers were reclaimed, and a deep solemnity rested upon the whole population; while a goodly number were brought to submit to the commands and authority of Christ. At first, we were not sensible to what extent the interest had spread. Though some thought it expedient to appoint a meeting of religious inquiry, others doubted, through fear, that none would willingly attend. But no sooner was it announced, that such a meeting was to be holden, than many resolved on attending, and at an early hour upwards of thirty were assembled.

The church, as is customary at such times, had met for prayer. Both meetings were uncommonly interesting. Professors became "wrestling Jacobs," and to appearance, "prevailing Israels;" the inquiring seemed, in many instances, to have a deep sense of their guilt and danger, and were all exhorted to immediate repentance and submission to God.

Our meetings now became more frequent, solemn and crowded, and oftentimes almost the whole village was drawn together, to behold "the wonderful works of the Lord." In about three or four days from the commencement, so powerful did the work appear, so general was the attention, and so deep the feeling, that it appeared as if every sinner was about to give up the controversy with his Maker, and yield to his authority.

The first instance of hopeful conversion filled the hearts of many with joy. No sooner was it "noised

abroad," that one soul had found relief, than many hastened to her dwelling, and with tearful eye and agonizing spirit, inquired, "how these things could be." But it was not long before the faith of christians was greatly tried. Though many were inquiring, but few were brought to accept of offered mercy. All felt that things could not long remain as they were; that it was an important crisis; and that many would return to their former stupidity, if not soon sweetly constrained to believe, and yield up the whole heart a willing sacrifice to Christ.

Christians could not be reconciled to the thought, that the work should entirely cease. They felt the cause was God's, and that the residue of the spirit was with the Father of mercies; to him they sought for grace, for faith and for wisdom to direct.

About the 1st of September, the sudden intelligence of the death of a worthy young woman residing in the neighborhood, seemed to deepen the impressions of many, and to give an impulse to the work.

Again the whole village seemed to be moved, "as a forest by a mighty wind;" attention was if possible more profound than at first; where the cry for mercy had at all subsided, it now became more earnest, and conversions were more frequent.

Things went on in this way for several days. In every house, and in almost every apartment, the voice of prayer was heard from morning till evening. Many, not knowing themselves, professed a great willingness to submit, if it were possible; the hearts of some rose in determined opposition against God and the truth; a few were in danger of deceiving themselves; some seemed in danger of despairing; and others were so infatuated as to believe such anxiety about religion altogether unnecessary. All the time that could be spared from other services, was spent in praying and conversing with the inquiring, or with such as had submitted to a higher power and yielded up the heart to God.

After the work had been progressing for about two weeks, Mrs. A. a truly devoted servant of Christ, and a mother in Israel, was confined through indisposition, and after a few days illness, fell asleep in Jesus. This woman had helped us much in the Lord, through her prayers, her fervent love and pious example. For some months she had been more than usually active, her soul seemed to fasten with peculiar delight upon Christ and his cause. When the spirit began to move upon the hearts of the people, she was uncommonly animated; her whole soul seemed to be absorbed, and swallowed up in love to her Saviour. Though soon compelled, through the influence of disease, to be absent from our solemn assemblies, she was resigned. She was brought to feel that her work was done; that there was but a step between her and her father's house; and like good old *Simeon*, she could say, "Now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Her peace of mind and resignation held out to the last, and to her dying hour she was useful.

The faith and patience of this aged saint, operated as a powerful stimulus on the minds and hearts of christians. When any borne down with "the heat and burden of the day," were ready to faint, here they saw the power and excellence of religion exemplified, and were encouraged to greater effort, by the faith, hope and patience, that comfort, and encourage, and support the soul in death.

The death of such a woman, and at such a time, was attended, as might reasonably be expected, with the happiest influence. While many were praising God for bringing the blind from darkness to light, every pious heart felt an additional obligation to gratitude, for such peace, such resignation, may we not say, such holy triumph, in the death of a saint.

After this, the work seemed slowly to progress and went on happily, till about the 6th of October, when one of our young people was suddenly called from time into eternity.



Such repeated instances of sudden death, seemed powerfully to affect the hearts of many; it appeared as if the Angel of death stood prepared to hasten them away to the judgment seat. To many of the near connexions of the deceased, it seemed an awful and solemn warning, and to some it was hopefully sanctified, for their spiritual and eternal good.

Thus by the providences of God and his blessing on the means of grace, the work was continued for some weeks, during which time about forty precious souls (the most of whom were in early life) were brought to embrace the Saviour. Some of these have since made profession of their faith. On the first Sabbath in November, eleven were added to the church in this place. Christians will long have occasion to remember the season, as one of great joy, deep solemnity and unusual encouragement.

Seven others, in the same public manner, have since professed their faith and hope in Christ. Two have united with other churches, and three with the Baptists. Others, for various reasons, are delaying profession, who will probably join, some this and some other churches, at a future period.

While we cheerfully acknowledge the goodness of God, in this visitation of his presence and spirit, and would most devoutly ascribe to him the glory and praise of what he hath done; it is with pain we have to state, that many, who a few months since were in great distress for their souls, and almost overwhelmed in view of their guilt and danger, have now quieted their fears, silenced the voice of conscience, and become if possible more stupid than before.

If not prevented, by the grace of God, it is to be feared, they will never again see their danger, till surprised by death, or till the voice of the Archangel and the trump of God disturbs their repose.

May this short and imperfect account of God's work in this place, encourage all who read it, to hope and pray for similar blessings.

NATHANIEL MINER.

*For the Religious Intelligencer.*

#### HEATHEN MANNERS AND MORALS.

Lying is held in so great detestation among the Siamese, that it is branded with the same infamy as perjury among civilized nations.

In Cochinchina travellers are accustomed to go into any house and refresh themselves, without invitation, thanks, or inquiry: they are *fellow-creatures*, and on that account, received as friends and relations of the house, into which they go. A foreigner, is admitted on the same terms, and with still greater kindness.

In Beloochistan, hospitality is proverbial. Pilfering is so despicable an act, that they had rather die, than fail of their trust. The person who has been guilty of theft, is deserted by his nearest relations.

[*Percival's Geo.*]

These sentences I have placed together for comparative illustration—for sake of a contrast which readily suggests itself; they are facts neither new nor extraordinary: a thousand such sentences might be quoted. Wishing nevertheless, to be as charitable as possible; for actions which I see in some, by whom I am every day surrounded. I am willing to suppose that some of your readers may not be aware of their existence, and such truths are not the less useful for being familiar. I adduce them, also, as exhibiting traits in the human character, which may exist even among the degraded and uncivilized under the influence of circumstances. A fact which does not appear to have been considered by the boasters of good works of the present day.

Though not unaccountable to all, they appear singular and at first view greatly inconsistent. We account for such customs, carried apparently to an un-

natural extent, by imputing their origin to religious motives, and their inconsistency will not appear so great, when we reflect that the dweller in a christian land will venture his hopes of immortality on deeds of morality, far less conspicuous. The heathen is a moralist; but on a comparison, appears the consistent moralist.

D.

#### THE CAUSE OF TEMPERANCE.

During a recent tour, says the Editor of the Rochester Observer, through the counties of Ontario, Yates, and Steuben, we were highly gratified to notice the rapid progress of the Temperance cause. In some places, much opposition has been experienced, and in all, much yet remains to be done; but every careful observer will acknowledge that very much has been accomplished, within the last two years. Distilleries have been abandoned, and the sale of Ardent Spirits discontinued, by some from principle, and by others, from interest. Where copies of Beecher's Sermons, or Kittredge's Address, have circulated, the opposition to the temperance cause, arising from ignorance, has been overcome, leaving those only to contend against the principle of entire abstinence, whose appetites compel them to drink, and those who, from motives of gain persist in the manufacture or vending of the liquid poison; and even this class are diminishing in numbers, and must, like the house of Saul, "wax weaker, and weaker," so long as Temperance Societies continue to flourish.

In Rushville there is a Female Temperance Association, consisting of more than sixty members.

In some towns through which we passed, we noticed that the taverns, or grog shops, were quite numerous: but in general it was evident that a great reformation had taken place. A gentleman, who has last year kept a tavern, informed us that by examination of his books, he found that during the three last months of the year, the quantity of Ardent Spirits sold at his bar, amounted to only one third of what it did during the three first months.

In Bath, Steuben co., a boarding-house is kept by Mr. L. Biles, where travellers can be accommodated, except with Ardent Spirits. The establishment is indeed a *tavern*, although Mr. B. has not the right to raise a sign, that privilege being by our laws, allowed only to those who take a license to sell Ardent Spirits:—which Mr. B. chooses not to do.

One fact which came to our knowledge is worthy of particular attention. A gentleman of good moral character, and with whom we have long been acquainted, had been for a considerable time declining in health, and it was supposed would probably fall a victim to the consumption. He was a temperate drinker. About a year and a half since, on the formation of a Temperance Society, he discontinued the use of Spirits, and very unexpectedly to him, the symptoms of consumption under which he had labored, disappeared, and he has become a robust, healthy man. He gives it as his opinion, that but for the discontinuing the use of Spirits, he should, ere this, have been in the grave. Facts, like the above, must, we think, have a powerful influence on the few good peo-

ple who still think that a moderate use of Spirits can do no harm.

**RUM.**—Could every hogshead of Rum which a Christian sells, come back; and as he enters his closet, whisper in his ear, and tell him of the wives which it has made widows, and the children which it has made orphans, he would start back from the traffic as from the pit of perdition.

It is the testimony of judges and jurists throughout the land, that probably three-fourths of the crimes prosecuted in our courts of justice, are connected with intemperance. Now is it right, for Christians to furnish that which unfits the mind to be governed by law? which leads to such a vast increase of crime, and thus endangers beyond almost every thing else our free institutions.

*Dr. Edwards.*

#### A FAMILY TEMPERANCE SOCIETY.

On the 28th ult. Dea. John Billings, and his wife of Royalton, Vt. were visited by thirty four of their children and their immediate descendants. The interview was truly a religious and happy one; the time was spent partly in prayer and singing, and to close the scene, the Deacon proposed to form his extensive family into a Temperance Society; the move was cheerfully seconded, and resolutions were immediately drawn up and signed, headed by the aged father and mother, who considered this interview one of the happiest they have ever experienced during their long life. Thus we have a good example set, which we hope many will have the pleasure to imitate.—*Vermont Telegraph.*

#### PRACTICAL INFLUENCE OF UNIVERSALISM.

[Furnished by a Layman.]

In the town of R—— lived the subject of this narrative, with whom I was acquainted the last fifteen years of his life. What I state of him previous to that time, I have obtained from a source entitled to the fullest credit.

Mr. P. was a man of more than ordinary powers of mind. He was the father of nine children, all of whom were sons. He had passed the age of three-score years, and had distinguished himself, for the last forty, since he had been the head of a family, as an advocate for universalism, and an open and bitter enemy to vital godliness. He also (which is not an unusual occurrence among the adherents of his favorite sentiments) was addicted to occasional intemperance and habitual profaneness. There had been several seasons during his life in which conscience was aroused to the performance of its sacred office. Under some of the solemn visitations of Divine Providence which crossed his path, his delusion was shaken, and the midnight hour was made to witness the terror and dismay of his soul. At these seasons he acknowledged himself a sinner, and felt the necessity of repentance and faith in the Lord Jesus Christ. These impressions, however, were soon banished and driven from his mind by resort to intemperance, leaving only the too apparent evidence of increased hard-

ness of heart and enmity to holiness and God. As these sober seasons of alarm and doubt passed away, his attachment to Universalism and his intemperate and profane habits were equally increased, down to the closing scenes of his life. For the last few months previous to his death, during the existence of a revival of religion, he characterized himself by his opposition to the sacred work, attributing it to a Belial influence, and by his repeated curses and imprecations upon the disciples of Christ. On mentioning his absolute hatred to Christians a pious individual present asked him the following question: "If the doctrine of Universal Salvation be true, how do you expect to enjoy the company of Christians in heaven?" He replied, "It is an idea upon which I have not reflected!" When again asked how he felt in view of death and future judgment, he replied, "I have no fear—I only wish that I may die insensible of the pains of death." He held other conversations on the subject of religion, the impiety and blasphemy of which surpasses description, and causes the soul to thrill with horror. Having resisted strong convictions under the influence of the Spirit of God, he was most evidently given up to a reprobate mind. Yet he was a leading man among the Universalists in the vicinity, and notwithstanding the vileness of his habits, they quoted his opinions, and looked up to him for support.

A few days after the conversation related above, having drunk to intoxication and left the place of his frequent resort, he was found in a little while by the way side, the lifeless monument of his heaven-daring request and wickedness, and of the righteous visitation of an almighty and avenging hand.

Thus fearfully is verified the divine declaration, "The wicked is driven away in his wickedness." (Prov. xiv. 32.) Here the query naturally arises, "What has been the influence of such principle and example on so numerous a family of children?" The answer is just what would consistently be expected. With the exception of one or two, they have imbibed the pernicious principles so early instilled into their minds. The father lived to see one, as the fruit of his example, laid in a premature grave, the victim of intemperance, and others pursuing the fatal path "in the work of self-destruction," soothed and flattered by the hope of Universalism, which "shall be as the giving up of the ghost." Job. xi. 20.

*From the Utica Christian Journal.*

#### REMARKS OF A TRAVELLER.

The encouraging prospect of the churches in some of the southern and Western counties of the state are beginning to attract the attention of the philanthropist and the friend of Zion. A gentleman from the west has just stated to us that in a recent visit of a few days at Canandaigua and Geneva, he was forcibly reminded, by many circumstances, of the progress of moral reform. Among others, he mentioned particularly the influence of temperance measures upon the young. In several large parties of young people, into whose company he had fallen at some of the principal Hotels, he re-



marked that the principles of *entire abstinence from the use of ardent spirits*, was observed in every instance. Even wine was seldom called for. Instead of noise and rudeness of behavior, formerly the almost uniform accompaniment, at such parties, he now saw nothing inconsistent with refinement and strict propriety of conduct.

A fellow traveller, a gentleman from the city of New-York, put into his hands for publication, the following remarks.

In passing through the counties of Delaware and Broome I was happy to see the progress of reform. Much of it was ascribed by the people to the influence of the temperance societies. It appears that very frequently revivals of religion follow in the train. In Deposit I was informed that the Spirit of God was poured out in a wonderful manner. Almost the whole town were turning their inquiries to the subject of religion. In the town of Meredith also the work seemed to be equally powerful. In these places the people of God are coming up, with one consent, to the help of the Lord against the mighty.

Much of the power of God's Spirit is felt in the county of Broome. In many of the stores they have bills posted up, '*No Liquor sold here.*'—Many confirmed tipplers have broken off their habits of intemperance, and become useful men in society. Much is doing in Ithaca upon the subject of temperance, and from the signs of the times I think they may anticipate ere long a revival of religion there. I am happy to say that in almost every county on my route, there is something doing upon the subject of temperance; and if Christians will only be faithful in prayer to God for the outpouring of the Spirit upon the churches, we may yet have the pleasure of seeing this whole section of country under a moral renovation. What is most worthy of remark is, that the *youth* of our country take a lively interest in the matter. Should we not be encouraged that the Lord will soon pour out his spirit upon his praying people? Is it not time for them to feel the necessity of awaking out of their lethargic slumber, to act their part in the cause of their Divine Master?

E. B. S.

#### UNITARIANS IN ENGLAND.

The last number of the *Monthly Repository* the official organ of the Unitarian body in this country, gives a most hopeless account of the state of their cause. The running title of the article is, "Unitarians rich, yet inefficient;" and the statements in the text correspond to the title, for it is confessed that "Unitarian Missionary Association, during the last year is an almost total failure;" that "the spirit of Unitarianism is not a missionary spirit;" that of their chapels "the tale is brief and mournful;" that their assemblies for public worship are ill attended; that they can with difficulty, support a single periodical publication; that their institutions for religious purposes are "few and languishing;" that "although for their numbers, the Unitarians are the richest body of religionists in the kingdom, they contribute the least to religious objects;" and, most painful of all, that in India itself, where they looked for most, they are without a missionary and

unable to keep up a single chapel.—*London Christ. Obs.*

#### THE CONSPIRACY.

"A new kind of conspiracy, indeed," remarks Dr. Beecher, in his sermons on National Prosperity, "must that be, which proposes by the dissemination of bibles, and the preaching of the Gospel, to enslave the country!—The very means by which the reformers emancipated half Europe, and by which, to this day, all the civil liberty which exists in the world has been preserved.—And yet, if we would believe the assertions of some men, a dangerous conspiracy has been entered into by the clergy of the various denominations to subvert our despotism. With what means is this mighty revolution to be effected? Why, by means of bibles, and Sunday-schools, and tracts, and education, and moral principles. The order of things is now reversed. Light and knowledge and the fear of God, and love of our neighbor, are to do that now, which was formerly brought about by ignorance, superstition and licentiousness. The very means which ushered in the dark ages, and made the world a prison-house, and the land drunk with blood, and led nations captive at the chariot wheels of an ambitious monk, are relied upon by the infidel reformers of the nineteenth century for the preservation of civil and religious freedom.—*Sailor's Magazine.*

*The Roman Hierarchy inimical to the Scriptures.*—In 1824, Leo XII. issued a circular letter to all Mass men, high and low; in which he states, that "the translation of the Bible into the vernacular languages of all nations, frames the Gospel of Christ, into a Gospel of the Devil"—and therefore, he cautions all his inferior ecclesiastics "to remove their flocks from those deadly and destructive pastures." Thus according to the late Pope Leo, the Holy Scriptures, faithfully translated into a language which the people can understand, are "deadly and destructive pastures." By what logic, and evidence, can you prove, that Leo loved the Scriptures?—*Protestant.*

*Papery and the Bible.*—Peter Sutor, a Carthusian Professor, in his volume, *de translatione Bibliarum*, concerning the translation of the Scriptures, assigns this sound and overwhelming reason, why the Scriptures should not be translated into the vulgar tongue for ordinary perusal. "When the people see that many things are required by the Priests of Rome to be done, for which there is no apostolical command or example; although so pretended to be, and yet cannot find one word about them in the Scriptures, they will murmur, and cast off the Roman pontifical yoke."—*Ib.*

*Cherokees.*—It having been suggested at the late meeting in Boston that reports of the wretched poverty and destitution of the Southern Indians were prevalent, Mr. Evarts said he could, from his own knowledge, and from facts, contradict both these statements. He had himself been four times on the ground, and he knew there was among the Cherokees, a state of comfort and of industrious pursuit, which would advantageously compare with the circumstances of the people in the country towns of New-England.—*Christian Watchman.*

There are in Paris 577 priests, and that the whole number of persons receiving private and public education there, is 73,222: about tenth of the population

## Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

### SUTTEE.

[The following communication of a Native of Bengal to the editor of a paper which is published there, shows at the same time what impression has been made on the minds of some of the natives with regard to that most terrible of all superstitions, the Burning of widows, and also how tenacious these deluded heathen are of their customs. Truly "the dark places of the earth are full of the habitations of cruelty."]

*To the Editor of the Bengal Hurkaru and Chronicle.*

Sir—If you consider the following worth insertion, you will greatly oblige by giving it a place in your valuable columns:

On Tuesday, the 18th inst. about four o'clock in the afternoon, being given to understand that a *Suttee* would take place that evening at the Chitpore Ghaut, I hastened to the spot, when I found a Mr. Preston (who is in the employ of the Chitpore Nawaub) and the Rev. G. Pearce, at two different parts of the Ghaut, ably contending with some respectable Hindoos against the cruelty of binding women down to the stake, and which Mr. Preston said he would prevent on the present occasion by force, if necessary, even at the risk of his life. The arguments of these two gentlemen were taken from the Shasters, and the natives in argument stood no chance, being entirely silenced by their superior doctrines; the natives were totally routed at every point; the Pundits and Bramins (or the wise men of the East) retreated quite overwhelmed with shame. Mr. Preston, lest he should be misunderstood repeatedly told them (the parties concerned) that he had no wish to interfere with the performance of the sacrifice, providing it was performed according to the laws of their own Shasters, the woman to walk of her own accord, and by her own strength, into the flames, with the opportunity of escaping, should she voluntarily alter her own mind. The persons attending for the purpose of sacrifice were of the most respectable class Calcutta could boast of, who finding Mr. Preston and the Reverend G. Pearce resolute, sent for the former gentleman, and in the presence of another gentleman had a conversation with him on the subject. Finding the offer of some thousands was treated with manly contempt, they, for the first and only time, lost their patience, and peremptorily asked Mr. Preston for his authority in thus interfering.—Mr. Preston, with a smile, bid them not to be angry at what was unavoidable, then, pointing towards Heaven, said, "my first authority is from above, my second the dictates of a conscience bound to obey the calls of justice and mercy; my third is the Proclamation of

the British Government, and the fourth and last, as you say, the customs of my country." On hearing this some wept and said "Obey *Nah*," it will not do. Mr. Preston returned to them, and said, "be not offended with me for conscientiously discharging my duty between God and man. I do not interfere with your religion; no—on such an occasion I would scorn such an act. I see you are real gentlemen; as such I respect you; far be it from me to add sorrow to your present affliction, or to insult your feelings at a time when I would be happy to serve you, if it were in my power; I come only to prevent wilful murder. (Here, pointing to the other gentlemen standing outside, he said,)—"Supported by those worthy gentlemen, and a number of natives whom I hold at my command, I am only resolved not to allow you to bind her down by force, as is too often the case;—further I will not interfere." A person standing by here observed, "if we do not bind her down, she will make her escape, loose her caste, and thus involve us all in shame."—Mr. Preston said, "your shame will be greater if you give her not fair play." A respectable Hindoo here said, "To obey and oblige you, we all agree (for we find you too are a gentleman) not to bind her down, providing you allow us to place some pieces of wood upon her." Mr. Preston asked them what size and number they might be; if small, he would not object, providing the poor woman could remove them herself, if so inclined to do, for an escape; otherwise, he said, I must again assure you that my mind will remain, like my resolution, unaltered." From this moment they lost all hopes, became melancholly and dejected, and, hearing several natives of both castes side with the arguments of the Christians, they became quite overwhelmed, and from that moment resolved to remove to some more convenient spot. It being late in the evening, some of the party went away, as I suppose to make arrangements elsewhere if possible, some remained to guard the corpse, which was now removed from the river side into a hut; others remained to guard the poor woman, who remained all the time closely pent up in a palanqueen. Mr. Preston, suspecting they might take advantage of his absence, and set fire to the pile during the night, contrary to their own Shasters, kept awake all night, parading at times the Bazar and the Ghaut.—Early next morning, seeing Mr. Preston, the Rev. G. Pearce, and two or three other gentlemen, on the spot, they sent for three boats, and embarked all on board, including the woman and the corpse stood for the opposite shore, where they remained some two hours lying on their oars, as if at a loss how to act, and then directed their course up the river. Here I lost sight of them and returned home.



I was shortly afterwards informed that Mr. Preston, who had resolved to do good, if possible, had sent for Mr. P. Christian, and some other native Christians, and, taking a boat, followed them as far as Serampore, thus preventing them from forcibly taking the life of a fellow creature, in the 24 Pergunnahs. While waiting, I am credibly informed that they have taken the corpse and the poor woman to a place up the river, called Teerpunny a place sacred to the Hindoos.—Mr. Preston, before he returned, passed the watch-word to all the Tannahs between Serampore and Hoogly, having also sent a message to the missionaries of Serampore by a gentleman of their party, with a promise of a handsome reward to any person or persons who would be the means of preventing violence being used in this most bloody affair.

Should I hear or learn more on the subject I will let you know, as I am certain you feel interested in the cause of preventing this inhuman sacrifice; if Magistrates, in their respective Zillahs, were to attend on these awful occasions, and officiate, like Mr. Preston and his friends, I can assure you many valuable lives would be spared to bless their generous deliverers and benefactors, nor would we feel offended, as Mr. Preston's plan in no wise interferes with our religion.—I am Mr. Editor, your's obediently,

A NATIVE OF CHITPORE,  
AND AN ENEMY TO SUTTEES.

Chitpore, June 19, 1829.

### IN-DOOR EXERCISES.

The celebrated Locke, in his Treatise on Education, has proposed that every individual in affluent circumstances, or who is destined for a profession, should be taught in early life the use of the ordinary mechanical tools.

It is undoubtedly true that the saw, the plane, and the turning-lathe, afford admirable means for in-door exercise—particularly in the winter season. The exertion required in their management preserving, also, the body sufficiently warm, without the aid of artificial heat, their use would enable many hours of the day to be passed with comfort out of the enervating atmosphere of a heated apartment. Mechanical occupations, of any kind, constitute, however, but a miserable substitute for active exercise in the open air. The latter remark is still more applicable to the dumb bells, jumping the rope, and other similar diversions. These last, excepting in case of children, being resorted to merely as a task, for a short period, and at very irregular intervals, have seldom been productive of any good effects. They are deficient in interest, and do not, to use the language of another, incorporate into a system of actions for life. They should never, therefore, be adopted to the exclusion of those species of exercise which engage the mind, at the same time that they call the limbs into action.

Task exercises, under which denomination may be included all those which are resorted to merely for the sake of muscular exertion, are pronounced by the author of "Essays on Hygiene" to bear pretty much the same relation to health, as the castigations of the penitent do to

piety or virtue. Neither have they at the time, that salutary effect which employment, connected with interesting or pleasurable ideas, has within certain limits. "It has been my lot," adds the same writer, "to see many young ladies who have wielded the rope with great assiduity; but I have seen no one of much delicacy of habit who has skipped herself into good health."

It has frequently been remarked that females in the middling class of society, who are under the necessity of busying themselves about their household concerns, are in general blessed with better health than those whom wealth enables to command the labor and attendance of numerous servants. So well convinced of this was Dr. Tronchin, an eminent physician of Geneva, that when he visited England in the early part of the eighteenth century, and found a great number of females, belonging to the more opulent classes, sunk into a state of languor, lassitude, and melancholy, in consequence of their indolent and luxurious mode of life, he directed his patients of this class, as one of their most effectual remedies, to occupy themselves in rubbing their furniture, sweeping out their rooms, &c.; or when this was objected to, to cultivate a flower garden, and such was his success, says one of his contemporaries, that "had his stay with us been longer, he would have ruined the faculty, by removing the cause from which most of our fashionable 'nervous complaints' had arisen."

Many persons are very apt to confound occupation or industry with exercise. It is this error, we are persuaded, which has fixed many a female to her piano, her needle-work, her books or drawing, during those very hours which a proper regard for health ought to have induced her to devote to active exercise.

The above occupations, together with the fashionable manufacture of scrap books, scrap tables, and other toys, are doubtless very innocent occupations for a part of that time not demanded by other more important duties, but they can never supply the place of in-door exercise. They are all of a sedentary character, and produce the very effects exercise is intended to obviate.

It will be perceived, from the foregoing observations, that, with very few exceptions, we place but little reliance upon those exercises which are carried on within doors, as a means of preserving health.

When, however, the inclemency of the weather, or any other cause, will not permit a portion of the day to be spent in the open air, various means will readily occur by which active exercise may be procured at home. Any species of innocent exercise being, in fact, preferable to a state of absolute inactivity, or what is little better, to devoting, by way of relaxation, one half the day, to what Beddoes has very aptly termed "*Lazy Literature*"—in other words, to the perusal of those trifling and insipid works, of which the press has been of late so prolific. These being calculated to relieve listlessness but for the moment, and prompting to no species of exertion, tend invariably to increase the languor both of mind and body.

*Journal of Health.*

## Poetry.

For the Religious Intelligencer.

## WINTER THOUGHTS.

From the German.

We thank Thee for the life that glows,  
 Oh God! when Summer decks the field,  
 Nor less for that serene repose,  
 Which Thou to Nature's toil dost yield,  
 When Winter in his snowy arms,  
 A long and silent sleep doth bring,  
 That rest may renovate her charms,  
 And fit her for the joy of Spring.

Blest image of our mortal state!  
 When Autumn's lingering leaves are shed,  
 And the wan body bows to fate,  
 And slumbers in its earthy bed,  
 Guard, faithful Grave! that precious trust,  
 In thy still breast, the weary hide,  
 Until thy trembling bonds it burst,  
 And rise, forever glorified.

H.

## A PRAYER.

From the German.

Giver of our every blessing,  
 Thou, for whose unceasing care,  
 Earth is still her praise addressing,  
 Hear thy children's humble prayer.

Strength for every labor grant us,  
 Patience 'neath a lot severe,  
 Nor let Pleasure's lure enchant us  
 From our duty's sacred sphere.

Grant us hope when life is ending,  
 When the clay-cold seal is prest,  
 With one sigh to Thee ascending,  
 Father! may our spirits rest.

H.

## HARTFORD DISPENSARY,

AND SURGICAL INFIRMARY.

An Institution under the above name has been established in this city, for the purpose of rendering gratuitous Medical and Surgical aid, to persons in indigent and unfortunate circumstances.

Attendance will be given at the Institution in State Street, next door east of the Hartford Hotel, from ten A. M. to one P. M., and from two to four P. M., daily, Sundays excepted. Diseases of the eye and ear will receive particular attention. Patients in town unable to attend the Infirmary will be visited at their lodgings. During the summer medical essays and dissertations will be read at the Infirmary, and Students will also have the advantage of frequent recitations. The Institution will be open for the reception of patients, on Monday, first of March next.

Edward P. Terry, M. D.

Samuel W. Brown, M. D.

Wm. Jas. Barry, M. D.

Maro M. Reed, M. D.

J. J. Abernethy, M. D.

Attending Physicians &amp; Surgeons.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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Mason F. Cogswell, M. D. } Consulting Phys-  
 Eli Todd, M. D. } cians & Surgeons.  
 [Conn. Obs.]

## MIDDLESEX TEMPERANCE SOCIETY.

A monthly meeting of the Middlesex Temperance Society was held on the 16th ult. at East Hampton. The reports made by the delegates from adjacent societies speak well of the progress of reform in different parts of the county. From Middletown the society received a new auxiliary of 83 members. And an accession of 62 new members since the last meeting, from East Haddam. The whole number of the society amounts to 2,825, making an increase since the last meeting of 192.

An address was delivered on the occasion by Judge Comstock. He is said, among other things, to have 'combated with much ability the suggestion that the Temperance movement was either a political or sectarian project, or was designed to enrich some individuals; and expressed the hope that none from fear of priestcraft, would give themselves to unnecessary stimulus, as men have been wont to, to keepoff fever in infected rooms.'

The next meeting is at Haddam, on the 3d Tuesday of March.

A man would be counted a fool to slight a judge before whom he is to have a trial of his whole estate. The trial we have before God is of other guise importance; it concerns our eternal happiness or misery; and yet dare we affront him?

The only way for us to escape that terrible judgment, is to be often passing a sentence of condemnation upon ourselves here.

Bunyan.

I have often thought, that the best of Christians are found in the worst of times; and I have thought again, that one reason why we are no better, is because God purges us no more. Noah and Lot, who so holy as they in the time of their afflictions? And yet who so idle as they in the time of their prosperity?

There is no good in this life but what is mingled with some evil. Honors perplex, riches disquiet, and pleasures ruin health. But in heaven we shall find blessings in their purity, without any ingredient to embitter, with every thing to sweeten them.

Say not with thyself, To-morrow I will repent; for it is thy duty to do it daily.

Letters received at the Office of the Religious Intelligencer during the week ending March 4, 1830.

H. D. Savage; Rev. Nathaniel Miner; Oliver Woodworth; Jno. Horton; Ezra Bushnell; Timothy Everett; Jno. Seymour; Rev. Austin Dickinson; Thos. E. Clark.